



# THE FLAMING SWORD

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RELIGION



SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Final Triumph of the Ages.

The Victory Over Death Through Application of the Messianic Law; Results of Removal of the Pineal Gland of the Brain; the Science of Immortal Life.

KORESH.

THE RELATION OF THE CONARIUM and pituitary gland or the glandula vita is sexually copulative and the cause of the virility of mortal existence. Before immortality can be acquired this relationship must be severed through the extirpation of the conarium. The removal of the conarium and the reduction of the masculine function at this terminal of the polar axis of the cerebrum to the annulus or zone of an emasculated mortal perpetuity, constitute the final circumcision at the hill of the foreskin, which prepares the way to the inheritance of the Philistia of promise. The land of Palestine, of which the land occupied by the children of Israel was but the type, is the seven churches arisen into the perfection of immortality in the body. The world is now approaching the time of the final triumph in the victory over death. Man is about to enter upon his inheritance of the universe as its matured offspring, the Sons of the eternal Eloah, and as immortal as was the Son of God, the progenitor of the coming immaculate race of biune kings and priests of the living Deity.

In Koreshan literature may be found an extensive elaboration of the anatomical form and relation of the conarium and its function in the mortal organism. If the student of Koreshanity will take the pains to read critically what has been written upon the subject, he will be the better disciplined to comprehend the character of that mental operation through which will be accomplished the results of the essential transformation, revolution, and revulsion in the circulations of the human organism, upon which depends the meta-

morphosis from the mortal to the immortal state. This corruptible shall put on incorruptibility, and this mortal shall put on immortality. This prediction was made nineteen hundred years ago; but the world has not ripened into its scientific comprehension and the knowledge of the laws by which the condition could be attained. The thought of its possibility is becoming pronounced since its public utterance in the fall of 1886, at the first mental science convention ever called. It was not, however, the first *publication* of the science of immortality, for the writer began the enunciation of the fact and its principles as early as 1870, from the city of Utica, in the state of New York.

Immortality will never be gained through mental effort merely, as claimed by a spurious and counterfeit mental science. That state of imperfect development which constitutes man the mortal organic form which he now is, and in which there obtains the responding mortal function, is an anatomical and physiological defect consonant with an arrested development caused by a sensual degeneracy; and yet this arrested development is according to the definite order of the laws of being. To the eunuch only is given the power to remember the Sabbath day and to keep it holy. The real Sabbath is the seventh principle of being, and resides exclusively in the seed of man. This is literally the Sabbath. "It shall no more be said of the eunuch who keeps my Sabbaths, that he is a dry tree." Man becomes a eunuch when, through the forces of a defined and applied science, he can extirpate the conarium and thus revolutionize the circulations of the body so



as to produce a well of water (white blood) springing up into everlasting life.

The essences of the brain expressed from the ventricles of the cerebrum through the glandula vita into the circulations of the body, now pass downward and supply the blood and lymphatic systems, and thus maintain the mortal functions. In the revulsion of the circulation which will be effected through the removal of the conarium, the character of the blood will be changed; it will be caused to flow in the opposite direction, and will thus become a well of water springing upward, as it has been declared in the predictions which were made in the beginning of the Piscatorial era. Man will become *water-saved*. Moses, the great lawgiver, was saved by water, and hence the name Moses, which means saved by water. The human race will be water-saved, and this salvation will be the result of the change of the present red blood to that of the white blood, because we shall have been "washed white in the blood of the Lamb." This change in the functional activity of the conarium is the great final step toward the consummation of the promise of our inheritance of the land of Philistia, which we are to occupy in the resurrection into life.

It will be remembered that when the Israelites passed over the river Jordan they were prevented from the occupation of the land because they had not been circumcised. They had gone the rounds of the forty-two encampments in the wilderness and had crossed the Jordan, but they still retained the conditions which prevented their entrance into the land of promise. That typical circumcision at the hill of the foreskin had to be applied before they could reap the results of that weary waiting in the wilderness, which was preparatory to the possession of their long-looked-for Canaan. The world, since the inauguration of the Christian dispensation, has been wandering through the mazes of that spiral of time in which there have been forty-two encampments of mortality, and the necessary reëmbodiments to round out the character for the initiation into the great order of Melchizedek, of which the Lord Christ was forever the High Priest.

The removal of the conarium will institute a cerebral respiration that will take the place of the now functional circulation of serum and spirituous essences of various degrees of refinement. What is now a cone seated over the posterior foramen (a minute opening in the aqueduct of Sylvius) will become an annulus or ring with expansile and contractile functions, opening when the pressure of the cerebrum contracts the ventricles, and closing when the cellular contraction forces the substance out from the gray matter of the cortical areas of the encephalon. When the contraction of the cells of the gray matter takes place the ventricles will become vacuums and will expand by suction, thus

drawing upon the venous blood, which will have become like lymph, changing it from the lymphic condition to an air or gas of a respiratory quality, wherein all of the functions of the organic structure will have been changed. The change to come, which will transform this mortal to an immortal condition, is anatomical, and within the possibility of scientific application.

The world is searching for some consolation in the direction of a clue to that metamorphosis which will bring into the world the condition of immortal life. Some are seeking it in the food question, others in the secret of respiration; some are seeking the solution of the problem of life in various kinds of exercise; others in nudity; others in the eating of white sand which defunct prestidigitator has discovered on a piece of property which he happens to control. These are all mistaken means to life, and misdirected efforts mostly occasioned by individualism and self-centered desires either to become somebodies, or to desecrate a sacred tendency to that of money getting. The humanity of a certain character will attain to immortality, which will be reached in the body in this world. When the time is fully ripe for the change, a certain portion of the human race will be in a mental attitude to accept the only means through which the immortal state can possibly be gained. This immortality will be the arch-natural condition of the firstfruits unto God and the Lamb. It will come to those who in the beginning of the Christian dispensation accepted the Messiah of that time, and who through him were baptized into the dissemination of the seed of God, by which the world received its impregnation for the processes of regeneration which followed that planting.

None but those who received the Holy Spirit in the beginning of the age will accept and apply the principles of life now at the end of the age. There will be great opposition to the science of immortality, on the part of those who are now under the ban of that enunciation which declared it impossible for those who rejected the Holy Spirit to become fruit at the closing of the Christian era. Not only will the devils in the flesh, but in the spiritual world also, mass their forces to wage war upon the genuine Light of the world. The Messianic idea is a repulsive one to self-centered personalities, unless they have entered into the condition of a self-centered mentality, and have made the claim of a false christ or a false prophet.

Elijah the Prophet is God the Lord. The attainment of that condition in which Elijah was theocrasised (translated) was that of having overcome and taken on the functions of absorption. His body was first burned, by which he ascended into the spiritual heavens by that process called the chariot of fire. He was absorbed into Elisba. Elijah and Elisba constituted the cherubim; and Elijah's translation is called



the chariot of the cherubim. These were the two cherubs that were placed at the east of the Garden to perpetuate (keep) the way of the Tree of Life. This absorption was the central one, in contradistinction to the universal or circumferential one that will occur now at the end of the age through the office of the Elijah of this age. Elijah was absorbed into the central consciousness without loss of identity; having taken on the consciousness of the central Deity, he thus became God the Lord, as his name indicated. This is identical with the Buddhistic conception of absorption into Nirvana, with the exception that the Buddhists know nothing of the centrality of the universe and the central absorption; nor are they definite regarding the law of absorption, not having the science of the process.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This great and dreadful day of the Lord is as certain to come as that the prophetic declaration has been made. It will be a dreadful day to thousands of people, for there is coming the time of trouble wherein there will be fulfilled all of the dire predictions made in the ages past. After this time of trouble the Sons of God will arise into that immortal state insured as the fruition of the planting of the Lord God in the race. Immortality will be the result of anatomical changes and corresponding physiological activities, beginning with the very heart of stone, which constitutes the cone of the cerebrum. The change of this heart of stone to a heart of flesh makes the glandula vita the heart in substitution. The science of this change cannot be known but through the science of Universology, as enunciated through the Koreshan literature. This is the only way to life; and only such as received the Christ nineteen hundred years ago can expect to come into the firstfruits of the resurrection.

## THE FIRE OF THE GREAT TRANSLATION.

The Burning of the Tares in the Communistic Bundles; Elijah the Purifier and Water-Carrier.

KORESH.

THE BURNING OF THE WORLD and the parable of the wheat and the tares both involve the story of the consummation of the Piscatorial era, or the end of the Christian dispensation now at hand. The burning of the world is one of the pronounced and conspicuous facts of Christian doctrine; but because the character of this conflagration and its purpose are misunderstood by the doctors of divinity (it appearing through their ignorance to be such a portentous evil), it has come to be regarded as a huge bluff by the world generally, and the doctors of divinity in particular. The Christian church does not believe in the destruction of the world by fire; it does not believe that the elements will melt with fervent heat, as taught and be-

lieved in the past by many thousands of professing Christians.

We are upon the verge of the conflagration of the world. The question of the purpose and character of that conflagration is worthy of our deepest and most devout consideration. Will the dispensation terminate with a conflagration that will distinctively mark the character of the end of the age, and prepare the way for the construction of the new and succeeding cosmos, the Aquarian dispensation to follow the Piscatorial cosmos (world) through which we have just completed our transition? The physical world is in a state of perpetual burning, but it will never burn up in the sense which the Christian worshipers have designated. The world which terminates the cosmic order of the era, the anthropostic world, will consummate with the dissolution that will transmute the mortal forms of human existence to the spirit of metamorphosis, whence there will be a rematerialization to the forms of immortal life.

We are now upon the verge of that period of time in which hundreds of thousands of people will consume and pass away without the death of the body, through the application of scientific principles. It might seem a catastrophe for great multitudes to disappear without any apparent cause, and without a comprehension of the laws of such disappearance by other hundreds of thousands; but the fact is, that instead of its being a catastrophe, it will be desired by as many as "look for His appearing" now, at the end of the Christian era. The great event preparatory to this final consummation of the dispensation is the gathering of the chosen into groups, to be dematerialized through the electromagnetic fire which is to consume the fruit of the age. The dissolution of the bodies of such as are to be transited to the condition of immortality and thence to eternal life (the door of which is the immortal state), is not a painful passage; on the contrary, it will be the vibration of the most extreme felicitation. It is the orgasm of universal desire for a final transposition to the shores of eternal bliss, for which the world has waited and prayed. It will be no miracle in the sense in which the term has been employed. The change is to be wrought through the deliberate application of scientific principles; one of the first effects being the extirpation of the conarium—a little gland that now constitutes the masculine center and function of those copulative procedures which perpetuate the processes of mortality in the race.

The scientific extirpation of the conarium will be accomplished through the direction of a mental force which cannot be manipulated but by the High Priest, chosen and ordained for this specific office. Before the conarium can be extirpated in the vidual brain, there must necessarily be the extirpation of the conarium of



the universal brain, which will be a chosen and organized group, constituting the veritable apex of the cone tree of organic unity. The theocrasis of the central group must be accomplished before it will be possible to reflect the forces of extirpation toward and into the vidual cerebral center which dematerializes this little gland.

There will be an aggregation of the genuine believers into specific communistic bodies, according to definite arrangement and the laws of organic order. This is the gathering of the tares into bundles to be burned, preparatory to the rematerialization into the forms of immortal life. Why the tares? For the simple reason that all are wicked now, and in the state of mortality. The pneuma, psyche, and soma (the spirit, soul, and body) are in the state of mortal existence. It is from this state that the Sons of God are to be produced; and in order to create anew the Sons of God, it is necessary that there be instituted the fire of purification; therefore the necessity for the aggregation into the groups of that imperial order from which the transformation is accomplished. "Gather thyself in troops, O daughter of troops," is an injunction applicable to this very occasion, and pointing to this very end.

The wicked are to be gathered into bundles to be burned. Make a critical examination of the parable of the wheat and the tares. The sower sowed good seed. The good seed were the children of the kingdom, necessarily cast into outer darkness. Who were the children of the kingdom called the good seed, which the Christ came to sow? The children of the kingdom were those whom the Lord gathered with his arm and carried in his bosom. They were the spirits of the dead which preceded the Lord's coming, and who conscientiously looked for the coming of the Messiah nineteen hundred years ago. These were aggregated in the Lord as the spirits of the resurrection. The Lord said, "I am the resurrection and the life." In him were gathered all of the spirits of the past, having but one body; namely, the Lord. These spirits were to possess bodies of their own, hence had to be sown in the church for the regeneration of bodies of immortality like the glorious body of the Lord. They were the good seed to be sown. It was the actual planting of the Lord in the race to be resurrected at the end of the Christian era, now at hand.

The good seed, then, were sown by the operation of the Holy Spirit, the seminal essence of the Almighty God. Now as all seed that is sown has to die before it can be quickened to bring forth life, this seed had to die. The Holy Spirit died in the church; and while men slept, that is, during the dark ages, an enemy came and sowed tares in the same field, in the same bodies, that the good and the bad should grow together until the harvest. The tares could not be pulled out of the field, because the wheat and the tares are in every personal-

ity of that special field. They grow together until the time for gathering into communities. Then the reapers are sent forth to gather the tares into bundles to be burned; this is the burning of the world referred to in the Scriptures, and which every honest believer looks for expectantly. The burning of the world is one of the prime factors in the attainment of immortality. The wickedness must be burned out of every one who attains to the Sonship of the universe, the Sonship of the Lord God.

X The grouping of the orders must be the result of scientific understanding, and the application of the principles of law scientifically enforced. None other than Elijah the Prophet has the science and authority to organize this grouping. There will be many counterfeits, and unsuccessful attempts to carry out this principle of organic unity; but there is only one true Prophet, one authorized Messenger of the Covenant, which means Messenger of the conjunction of God and man into that indissoluble unity that will make of the mortal man the man of incorruptibility and immortality.

X The sign in the physical heavens, the sign Aries, moving across the constellations of the Zodiac, is about transiting from the constellation Pisces into the constellation Aquarius. This transposition of the sign portends the end of the dispensation. There can be no disputation regarding the significance of this great astronomical truth. The sign Aries in the physical heavens has its coördinate in the heavens of anthropotic being; and as the sign in the physical heavens is passing over into the Aquarian constellation, so Aries, the Lamb or Ram of God, stands on Mount Zion with his hundred and forty and four thousand, ready to transpose them into the scientific aspect of the new age. It is the supper of the great God, to which all are invited who will partake of the pure water of the river of life and become, through metamorphosis from mortality to the desired condition of the immortal life, the offspring of the universe, the offspring of God.

Let the student remember that when the Lord was to partake of his last supper he sent two of his Disciples into the city, where they were told they would find a man with a pitcher in his hand. This man was to prepare a place in an upper chamber, where the Lord was to feast for the last time with his Disciples. This feast was a portrayal and a typical representation of that great and final supper at the end of the age, wherein the humanity would eat the passover feast with God, and in which they would be consumed into an indissoluble unity with God. This last great supper of the Gods comes at the end of the Piscatorial dispensation, at the time when the sign passes over into Aquarius. This is the sign in the physical heavens of the man with a pitcher in his hand; namely, Aquarius, who, because he



is the water-carrier, is the scientist assigned the office of the deliverance of the human race. The water-carrier is the scientist because water, being the universal solvent, is the type of the scientific solution of all the problems of life. This man now at the transition of the sign, is the man with the pitcher in his hand, the man to prepare the supper of the great God, according to the declaration made in the Revelation of St. John. "Gather yourselves together to the supper of the great God." This gathering is the organization into groups for the purpose of the extirpation of the conarium, that there may be a possibility of the final dissolution and the burning that will constitute the refiner's fire and fuller's soap, which are to cleanse the wicked for their eternal inheritance.

## ~General Contributions~

### THE ABOLITION OF FICTITIOUS MONEY.

The False Standard of Value in the Sway of the Competitive System; the Principles of the True Commonwealth.

BERTHALDINE, MATRONA.

"WE WANT MORE money," is *vox populi*. "We want no money as now known to men," is *vox Dei*, the God of the rational faculties who would reason with men. "We want the greatest amount of production with the least possible expenditure of mental, physical, and mechanical energy, and we want it quick," say the weary of this world, the poor and oppressed.

We want the superabundance of everything producible for the benefit of humanity. We want the markets flooded with overwhelming supplies of everything—food, clothing, shelter, of all varieties that can add to the sum of human enjoyment, but we want the destruction of money to accompany the flood. The brains of men are to save their feet and hands from drudgery. They should have moral backbone enough to put an end to human drudgery by the righteous exercise of their brains. Brains capable of putting forth the magnificent mechanisms of our times should be allied to hearts great enough to produce a system of organized social order, inclusive of the equitable distribution of all the products of labor essential to the highest well-being of every member of society.

The blood of the body carries around all the elements of the life of the flesh, and equitably distributes them, if the law of health, the love of every corpuscle of the body, is written on the heart. Substitute the love of humanity for the love of money as the actuating principle in the exercise of the business man's gifts, and see how happy homes and the good things of life would be the possession of all. Effete humanity, the wastes of the industrious, would be worked over into a new creation, and brought forth alive to the necessities

of the situation. "Destroy fictitious money," should be the war-cry of any genuine God-organized progressive liberty party. "Gold, silver, copper, paper, with a government stamp which constitutes it watered stock to the extent of an increase of its purchasing power seventy-five per cent, a fictitious increase of valuation, does not constitute it money." It is a diabolic institution that serves the purpose of plunderers but does not meet the requirements of legitimate money.

The goddess Juno was the guardian of public virtues. She bore also the name Moneta. Money is a word derived from her name, to indicate that which should represent her function. Equity in the exchanges of the products of industry is a supreme virtue. The public servants of the people should be such souls of integrity as to insure the application of the principle of value for value in the exchange of products, so all men could know they had not been defrauded in any exchange. The government stamp, giving materials of any kind the power of usury, must be wiped out, and government itself reorganized by its constituents on a platform of righteousness destructive to the money power of the usurer, the grafter, the fraud, the adulterer, and whosoever loveth and maketh a lie.

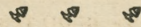
Every man should earn by a productive service of his kind what he lives to enjoy. His money should be a letter of credit indicating the legitimate value of the products of his industry as related to the staff of life, "a measure of wheat for a denarius," or day's work by the brain and hand of man in the use of the best of implements to lighten his labor. Every man, virtuous and industrious, is entitled to a good measure pressed down and running over, of the good things of life. Whoever in governmental functions upholds a system calculated to defraud such a man of his righteous portion of the products of the universal industry, should receive the anathema of the Gods. The competitive system, with its watered stocks and death-dealing bonds and mortgages, is founded on, rooted in, animated by, and grafted with, the love of money. The people of the United States, who boast the world over of being a self-made, self-governing people, know this.

When they cry out against the grafters and adulterers and usurers, they cry out against the creatures of their own self-adopted and adored competitive system. They have no one to blame but themselves, no one to reform but themselves. Let every man enter his tent and examine himself to see what spirit he is of. What would he do with the wealth of a Rockefeller or a Carnegie if he had it? Would he put it in the common treasury for the welfare of the humblest of the nation? What will he do with his mite that tells the tale of his spirit? Will he place it on the altar of communism, and work his ten hours a day with the same zeal for the good of his coworkers that he did for his one, two, or five dollars a day that gave him capital for the upbuilding of his private fortune? If a man is faithful in that which is least, he will be faithful also in much.

The Almighty promised Israel the commonwealth of the universe. The commonwealers, "the soldiers of



the common good," must seek first the kingdom of God and his righteousness, and the commonwealth is theirs. They must arise and seek Israel their God and David their King, "Whom I," saith the Lord, "shall raise up among them." The Son of righteousness becomes manifest by rising in the east and setting in the west. The new west is east to the effete east. The east is ever the place where the Sun rises. When He rises, he takes his stand on a platform of righteousness, ensuring the progress of true liberty which demands the righteous restraints and adjustments of all commercial transactions. He institutes true commonwealth money, the guard or criterion of all commercial uses. The part of the people of true progressive liberty is to arise and seek him, and to follow him into the glorious liberty of the Sons of God.



#### THE KORESHAN WORK IN FLORIDA. \*

Principles and Purposes of the Movement; Its Striking Scientific Features; Headquarters at Estero, in Lee County.

THE EDITOR.

THE WORLD seems on the verge of a period of great and rapid changes—changes so sweeping as to involve every department and branch of human thought and activity. There is an attitude of expectancy; something new is desired by numerous progressive classes, and human progress demands the unfolding of a new order, the application of new principles of human relations. History proves that when the desire for change becomes urgent enough to express itself in a climax of events, the issues of the hour are met by timely solution of their problems. From some source there must proceed the final solution of the great problems of the twentieth century.

Koreshanity, the new system and movement of religio-science having headquarters at Estero, Florida, claims to be the ultimate factor of great world-changes, and is endeavoring to fulfil and realize its high ideals. Its plans are unique, and the basis of its procedure is new to the modern world. The movement is not without force, for it is persistent, meeting seemingly insurmountable obstacles successfully. It is not without interest, for it is attracting attention almost everywhere. It is being investigated by many liberal minds; and already it has quite a following in various parts of the country. It has an earnest constituency, a faithful membership, a nucleus of which is at the headquarters of the system, the Colony and Town of Estero, in Lee County, where the effort is being made to apply the unique principles set forth in the literature of the system.

It is evident that if the world is ever brought to realize those stages of universal peace and glory fore-

seen by the seers and sages of the past, there must be introduced into the essential working of things a new element of progress—not a mere resultant of conflict of opinion, but something vitally related to the heart of Being. Perhaps the thinking mind will freely admit that it is possible in the course of progress, for man to discover the well-spring of pure human incentive to activity, and to so inculcate a pure ideal as to lead men into more civilized relations than those which seem to characterize the prevailing system of competition.

Koreshanity claims not only to possess the scientific plan and pattern of righteous human relations, but also to set forth the principles of the correct moral and religious obligations necessary to the permanence of the ideal form of society. Koreshanity claims to proceed upon the basis of the fellowship of love, not of strife; of mutual endeavor, not of conflict; of the order of coöperation, of strength in unity, not of the elements of disorder and division. The Koreshans have a new object in life, new ambitions and aspirations, new hopes to be realized; they have decidedly new conceptions, principles, and purposes, and are earnestly endeavoring to achieve the great results hoped for.

Visitors at Estero can hardly fail to be impressed with the obvious newness of thought and life of the Koreshan people. Here are nearly two hundred people in communistic relations, active in their various lines of industry, seemingly happy in their new environment. From widely separated parts of the world they have come, representing a number of nations and planes of thought. Here they adapt themselves to new customs, many of which differ widely from those in vogue in the world. There is a harmony of belief, a unity of effort toward one great end; with a strong religious bond which actuates every movement and undertaking of the Koreshan body, under the direction of its Founder and Prime Counselor, and his able coworker, VICTORIA GRATIA, Pre-Eminent of the Unity, greatly beloved by her people.

The Colony at Estero was founded twelve years ago; it was first established as a branch of the Community then having headquarters in Chicago. Two or three years ago the original Community at Chicago removed to Estero, combining the interests and industries of the two colonies. Since the removal the Koreshan movement has made rapid progress. Two years ago the Floridians were startled by the announcement that the Koreshans were preparing to incorporate a township embracing Estero village—a township nearly twelve miles square and containing about 110 square miles. The town was incorporated and exists as a municipality. Ten years ago the Koreshan Community owned only a few hundred acres of land in Lee County; today the Community owns about one-seventh of the incorporated land area of the Town of Estero.

Numerous industries are conducted at Estero. There is good equipment in several lines of industry operative here; many thousands of dollars have been invested in industries and labor-saving machinery, now

[\* EDITOR'S NOTE.—The matter appearing under this heading was written several months ago for publication in newspapers. We now publish it in these columns for the interest of our readers. The matter will appear in three instalments or parts, of which this is the first.]



in successful operation. The promulgation of the System largely depends upon the publishing interests. There is a splendidly equipped printing plant, unquestionably the largest in Southern Florida, and it perhaps rivals any other in the state. Here the Koreshans print their weekly magazine, their books and pamphlets for dissemination throughout the world. Their publications find readers in every state in the Union, and other parts of the English-speaking world. The presence of the great printing-presses so far down the West coast, in what was a few years ago seemingly a wilderness, is a surprise to both resident and tourist. It is notable also that the Community is equipped for building up the town and its industries. There is a lumber-mill, with equipment for all kinds of wood-work; a machine shop fitted up for the making and shaping of almost anything in metal; a ship-yard for the construction and repair of boats; syrup-factory; concrete works for the making of artificial stone for buildings; steam laundry; a well-equipped bakery, and numerous other necessary departments of manufacture. The Koreshans have also good transportation facilities, owning and running several boats on the waters of Bay and Gulf.

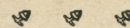
We said that Estero had grown rapidly during the past few years. It gives every promise of still more rapid development in the future. New industries are contemplated and under way. New membership is being attracted to the headquarters of the system; and the home membership is becoming more experienced in lines of activity in the new environment. There is a reaching out in new lines in agriculture, in which a great many experiments have been necessary. The Koreshan Unity, the corporate secular body, has an established credit and reputation in the business world. Its relations with the outside world are becoming broader and more confident. A commerce is being established between numerous business concerns and the Koreshan Unity, and there is every evidence of tangible success. These are but simply the beginnings of greater things. The great object the secular department of the system has in view is the building up of a great city in Southern Florida. The ambitions of the Koreshans are certainly commendable. Their expectations are large and their ideals high; and if they can only generate and develop the energy of successful achievement, they are destined to make their mark in the affairs of world-history.

The social life at Estero is a subject of much interest and inquiry. The visitor at once remarks that while many of the customs prevailing here radically differ from those obtaining in the ordinary home and town, there is no evidence of the slightest danger from moral and religious points of view, in the innovations. This is no free-love community, no anarchistic settlement. Here are advocates of law and order. The laws of the state and nation are sustained and enforced. Moreover, the evils and vices common to the ordinary town and city are absent from Estero. No saloon is ever to be permitted within the corporate limits of the town, no gambling-houses, no houses of ill-fame, no grafting, no

political corruption. All these things are forever barred from the town through the essential constitution of city and system.

All phases of immorality are prohibited by the municipal government. But the social relations are such as to make the practice of immoralities impossible here. The sexes are separate. The purest ideals of life are constantly inculcated. Celibacy is maintained as a stepping-stone to higher natural and mental states. The communistic order is comprised of celibates. A marital order exists, in which monogamy is recognized in accordance with the laws of the state and nation; but even in the marital state there are ideals to be attained, ideals almost universally ignored in the ordinary sex relations. In the celibate order there is a constant social intercourse between old and young, males and females, brothers and sisters, parents and children, over which there is no restraint but the moral obligation which makes it incumbent that the fellowship be upon the broad lines of a Christian (or Koreshan) brotherhood.

(TO BE CONTINUED.)



## The Natural Body and the Spiritual.

LUCIE PAGE BORDEN.

“THERE IS a natural body,” that is, a body of believers in the natural world who accept the Lord’s truth. “And there is a spiritual body,” the body of doctrine gathered into the man. This corruptible must put on incorruption, and this mortal must put on immortality. The natural personality with a corruptible body puts on the incorruptible by the descent of the spiritual body, which is put on also by other groups of believers.



## The Issues of Life and Death.

“THE ISSUES of life and death are in the hand of the Lord.” This passage is usually quoted in support of physical healing. Many persons think that God can suspend the laws of life to suit themselves. The hand of the Lord is his power in ultimates. This is seen in his translation. The issues of life are determined by the Lord, who is the Man, when he saves men from their sins by transposing them to an interior kingdom.



It was said a time should come when the rich men would call upon the rocks to hide them. Is not the time here? They want the Rockefeller millions to cover their deficits in the treasury, in the banks, in various places where they have pilfered.



The peace conference did not prevent the Czar from having a revolution in his own dominions, nor has it helped very much to establish equanimity in Europe.



The hymnal of the old churches is the only place where they have *him*. The Christ has gone into the progressive cell.



## In The Editorial Perspective.

THE EDITOR.

HUMAN RIGHTS are flagrantly violated in every department of modern activity. Forms of oppression and tyranny prevail; but there is no form of violation of human rights more dangerous to health than vaccination. Vaccination is a widespread and all-prevailing curse. The practice of it has fastened itself upon the people of the civilized world under the name of science and under the plea of protection from smallpox. There are thousands of people who believe that vaccination is a God-send, and they rest content in the belief that through it they are rendered immune from a loathsome disease. The medical fraternity were not satisfied with vaccinating merely those who might be persuaded that it was a veritable protection and who might be willing to submit to the action of the vaccine virus. They went further than this. They had laws passed which would protect them in the work of vaccination and from responsibility for the results, and which would *compel* the people to submit to the processes of inoculation of the deadly virus. It would be difficult, indeed, to discover a more persistent and potent encroachment upon the individual moral and normal rights of man. It would seem that the people should have the right to say whether or not their systems should be infected and infested with poisonous elements. If it were absolutely certain that vaccination afforded protection against smallpox as it is claimed, and if it were the only protection against smallpox, there might be some reason for asking, but never for *compelling*, the people to be vaccinated as a safeguard against smallpox epidemics. But it is not certain that vaccination affords such protection. Neither is it certain that there is no other form of protection. But there is more to be considered than the mere fact that it is claimed that vaccination protects one against such contagion. Even if we should admit that it is, we have yet to ask whether the evils resulting from vaccination are not a thousand-fold more to be dreaded than smallpox itself. It is known to be a fact that the results of vaccination are manifold; that frequently these results are loathsome, and in many cases deadly. The majority of blood diseases are produced through the presence of vaccination poison in the system. These results may not immediately appear; in after years there may develop in the system forms of dangerous blood-diseases manifesting in eczema, cancer, various tumors and ulcers, and even syphilitic taints, to say nothing of catarrh of the various organs of the body. Not only are adults asked—aye, compelled—to be vaccinated, but infants in the cradle, and children about to be admitted to the educational temples of this so called enlightened nation, are placed at the tender mercies of the vaccination genii. In after years when those children are afflicted with various diseases, neither parents nor physicians ever seem to suspect that the primary origin of their maladies is vaccination. The principle of vaccination is unreasonable and unscientific. If it were something pure, something stimulating, something preservative, consisting of some fine distillation of substances known to have no harmful effects upon the system

whatever, it might be reasonable to submit to the inoculation of the substance. But vaccine virus is not pure, *poisonous*. It is a poisonous pus obtained from giving cow the smallpox, and then taking from the cows the poisonous virus. This is injected into the blood of the human system. Who can trace the action of the poison upon the corpuscles of the blood? Who can reveal the extent of the warfare waged by the system itself, through the brave little corpuscles, against the encroachment of the poison? That such a warfare is waged, is known by the fact that ill results from the "taking" of the virus. And when the place of inoculation is healed the poison is yet in the system; for according to the theory, it must be present in order to make the man immune from the smallpox contagion. The poison may not cease to work, but for years continues its subtle influence upon the system, producing abnormal physiological and pathological conditions. We are glad to note that many of the ablest physicians of the American nation, as well as of the nations of Europe, are turning against this deadly curse and are exposing it with great boldness and vigor. The curse is destined to pass away, but it will not do so without a struggle against the deceivers and deceived—men who have it in their power to inoculate the human system with the virus of disease. When the people learn that the results of vaccination are more terrible and deadly than the consequences of smallpox, they will take their chances against the latter, and will undertake to render themselves immune from smallpox contagion through proper sanitation, wholesome living, and pure thought.

THE RESULTS of the researches of a Berlin botanist seem to constitute a great surprise to the scientific world. Notwithstanding the fact that the vegetable kingdom is as old as man, and the various forms of plants and trees have been familiar to man from time immemorial, botany is said to be yet in its infancy as a science. Scientists have long held that the universe is a lifeless, heartless mechanism, and that the forms of the vegetable kingdom pass through their various changes from germination to plant form through some automatic, insensate process. So now it seems strange to such class of minds that Professor Rollé of Berlin has announced the discovery that plants possess a form of consciousness, and not only a form of consciousness but also a knowledge of their environment, as well as of the processes by which they may remedy evils that befall them. Another scientist calls attention to the fact that small specimens of chickweed growing upon the walls of precipices, maintain their upright position not by clinging to the rocks as do the vines, but by bracing themselves by leaves and stems thrown downward and pressing against the rocks below their roots. A writer commenting upon this fact says that the "building of these remarkable structures is no work of accident, but lies (if one dare so express himself) in the *intention* of the plant." And further, (referring to an explanation of the particular



evidence of form-feeling in plants): "One, however, feels quietly to confess that we here stand again before a riddle of life. Only of this there can be no doubt: we must ascribe to the plants a richly developed plant life. They possess all the beginnings of perception, and perhaps even of finding their bearings in the universe. The same life throbs in them, though less developed than in ourselves; and it is, indeed, more than a mere poetic simile when our greatest poet speaks of our brothers in forest and plain and field." If we look back of the vegetable kingdom and into the kingdom upon which the vegetable is founded and from which it draws its sustenance, we will find another living kingdom; and it may be a source of surprise to the scientific world to learn that the physical universe, the veritable mineral kingdom, possesses also life and a kind of consciousness. If it were not so, the vegetable kingdom with its living species could not appropriate the substances of the soil and air and water. It is a veritable truth that the substances of one kingdom which sustain a higher, must also possess a degree of life in order to supply nutriment.

THE WORK of Anthony Comstock exists ostensibly for the suppression of vice. It is barely possible that in many instances the society which he founded has been instrumental in preventing obscene literature and pictures from falling into the hands of American youth; and the society, in such instances, may have done a great deal of good. We have no doubt that the apostate church of the dark ages accomplished good by placing upon men the elements of restraint; even superstition accomplishes relative good when it restrains men through fear, from committing crime. Yet the apostate church was an instrument of persecution. There is nothing more unreasonable, nothing more terrible in history, than the records of the courts of the Inquisition. Tens of thousands of people were tortured most unmercifully, being submitted to every conceivable factor or instrument for producing pain; they were cut to pieces, pulled limb from body, and burned at the stake. The Inquisition passed out of use simply because the people of the world would not endure nor countenance such practices. It may be well to allow Anthony Comstock to do his worst so that there may obtain a revulsion of feeling on the part of the American people against his type of tyranny. His latest depredation is that of the raid made upon The Art Students' League, of New York City. This is one of the most noted art schools in America, and certainly stands for refinement in art. It issues "The American Student of Art," and also catalogues. The Art League's catalogues and publications were seized by Comstock and taken in the patrol wagon to the police court. Miss Anna Robinson, in charge of the office of the League, was placed under arrest and arraigned as "John Doe," a convenient fictitious name, on the charge of violation of an act for the suppression of traffic in obscene literature, in illustrations, pictures, etc. No question has ever before been raised as to the character of the pamphlets issued or of the art exhibited. At the studios of the Art League are all the regular appointments for instruction in fine arts. The work of these studios and the work of masters, collected and placed on exhibition,

and described and illustrated in the League's publications, are admired by thousands of people, and they have raised no voice of protest against what they have seen. But Anthony Comstock, who railroaded his bill through Congress by the lobbying of prudish clergymen and duped church members, in accordance with his individual views, pounces upon everything which may make a showing for the society in the prosecution of people.

WHEN President Roosevelt delivered his famous muck-rake speech he did not decry the muck-raker. He said that he welcomed heartily the work of any man who would boldly and fearlessly reveal the presence or the existence of evil anywhere; but he reminded the muck-rakers that their words and their work were of value and use only when they held strictly to the truth. All kinds of muck-raking, over and beyond honesty and truth, do harm; it is sensational, and serves book publishers and newspapers. There is nothing to be gained by any writer lying about even evil institutions, for in some way every lie will react upon its author. During the past year or so *Collier's Weekly* has been exposing proprietary medicines. We have before us a copy of the *Medical and Surgical Journal* of St. Louis, in which the editor, who is a physician and not the originator of any patent medicine, endeavors to expose *Collier's* methods of exposure, by ferreting out the reports and clues given in the articles in *Collier's Weekly*. Out of thirty-two instances of injury and death, said to have resulted from the taking of headache powders, there was only one or two of the cases where there was found to be even the slightest semblance of truth. It is always well to make considerable allowance for very sensational reports thrown out by muck-rakers. Many of them tell the truth and they are to be commended; but many of them are liars, and they lie for large sums of money paid by magazines and newspapers for the purpose of creating excitement and attracting attention to their publications. At this juncture let us note that the policy of THE FLAMING SWORD is that of promulgating the principles of truth and the differentiation of truth from the principles of fallacy, not the abuse of men who advocate them.

THE MEAT industry in Atlanta, Georgia, was recently investigated by a special committee of the city council, and some startling disclosures are reported. The inspector on duty for the Government at the slaughter-houses, testified before the committee that meats had been butchered and sold in Atlanta which had been washed in water from a city sewer, and that wells only twelve feet deep were used in some slaughter pens, into which flowed all the filthy water with which the beeves had been washed. He stated that out of fourteen slaughter pens around the city, only three were in good sanitary condition. Concerning the condition of meats, the inspector said: "I have found as much as a car-load of meat that had been killed only thirty hours, and which bore the government stamp, which I had to condemn and have thrown away." The strong inference is that if it had not been for the inspector in such cases, the meats would have been placed on the market for purchase by the unsuspecting people.



# The Open Court of Inquiry.

THE EDITOR.

## Where is the Spiritual World?

"Are the habitations of spiritual beings in the central sun or interior atmospheres? In a recent article in THE FLAMING SWORD I saw it stated that in the spiritual spheres the inhabitants stand with their feet toward the sun and their heads toward the outershell of the earth, which constitutes the firmament of heaven for them.

"I have seen it stated so often that the habitation of spirits is in the human brain, that I hardly know how to harmonize this statement with the above. It seems natural that the celestial and spiritual spheres should be in the sun and interior atmospheres, because heaven is called the throne and the earth the footstool. If so, there needs to be an explanation of the correspondence between the interior or physical heavens and the cells and ventricles of the brain, which are also the habitations of spirits."

The modern mind has so long entertained conceptions that are grossly materialistic and fallacious, that it is prone to needless confusion when contemplating the great problems of universal relations and activity. It is difficult for many to attain to rational conceptions of spiritual states and relations, though no difficulty should beset the mind having grasped but a few simple principles of the Koreshan System.

Matter as related to spirit is basic. This means, emphatically, that all spirit is resident and active *in matter*; and that every specific kind or quality of spirit is resident and active in its correlated kind of matter. There is absolutely no exception to this law of relation of spirit and matter. It is impossible to conceive of a spiritual energy acting apart from matter; for wherever spirit is active, there is matter in and through which it acts.

If we could sufficiently impress this key-thought upon the mind, so that it may be rooted and grounded as a fundamental principle, there need be no further demonstration of the truth of Koreshan Alchemy. From that point of view, line after line of Koreshan subjects, even in their finer ramifications, would be perceived with clearness, because the mind, always conscious of the truth of the key-thought, would perceive every truth related to it when presented, and receive it with satisfaction.

The pediment or footstool of the spiritual world of humanity is the external humanity. The mind of the human world is in the matter of that world. There is no other place for its residence and activity. It cannot escape its habitat, because there is no other kind of matter that could contain it. Therefore the location of the spiritual world of man is in mankind, and nowhere else.

We wish to present another emphatic truth which everyone should remember. The Bible cannot be understood without a knowledge of some principles and laws of relation existing between the human world and the physical universe. The Bible was written in the language of universal symbolism, and there must be an understanding of the meaning of the symbols employed.

The physical universe exists, and it exists in space. It is a world of spatial relations, and it exists in time. The atmospheres, as well as the stars, the planets, the sun, and the moon, belong to the physical cosmos, specifically the mineral kingdom. Spirits of humanity cannot inhabit the interior atmospheres of the mineral kingdom; therefore, the physical sun and stars are not inhabited by any form of human life.

The human world is a great universe in itself. Everything in it is analogous to something in the physical world or universe; there is nothing in the physical cosmos that has not its correlate in form and function in humanity. The human cosmos is just as real as the plane or world of the mineral kingdom; and in the language of correspondence, the names of the things in the human cosmos may be the same as those in the physical universe.

The natural humanity constitutes the earth of the human cosmos; and within that earth there are three distinct mental atmospheres; and centrally located there is the Sun, corresponding to the central sun of the physical universe. In the human world there are the moon, the seven planets, and millions of mental stars; there are mountains and valleys, continents and seas, clouds and rain—everything

that we observe in the external world.

The spiritual world is the mental world. As there is somewhere in humanity a mental conception of everything in existence, it follows that there are in the mind mental beings who, by their organic relations, constitute states and conditions and qualities that coordinate the external world completely.

In the interior mental atmosphere the mental or spiritual entities occupy the various mental spheres and planes. Central to all spiritual spheres is the solar sphere of humanity, the divine or celestial realm. Its inhabitants stand with feet to the sun, their heads pointing outward toward the external environ of human life, the earth of the human cosmos.

In order to comprehend the human world as constituting a cosmos, we must consider timic relations. Time in the human world corresponds to space in the physical cosmos. Therefore a world in humanity is an age or dispensation or cycle. In a great cycle, the Grand Man is expressed. That is, the aggregate humanity related in time in the orders of the highest progress, constitutes man in his greatest form, extending from the beginning or head, to the end or foot of the cycle. Specifically, when we relate to the brain as the habitat of spirit, we locate the human mind in the atoms of the human universe. Aggregating in thought all human bodies and brains, and one may conceive of the extent of the basis of the spiritual world of humanity.

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## YOUNGSTOWN AUDIENCE INTERESTED

Koresh Recently Presented his System to Intelligent Hearers in Ohio.

Confidently attacking social, scientific and religious orthodoxy, DR. CYRUS T. TEED delivered a lecture on the evening of July 25, at Ivorite's hall, 110 West Federal street, on immortality from the Koreshan standpoint. DR. TEED is no other than KORESH himself, the leader of the sect, admittedly a sort of reincarnation of the Christ on earth to perform the simple task of chastening mankind; that is, the portion of the human race which will believe in him as its prophet and seer.



That DR. TEED (KORESH) knows a great deal was evidenced by the fact that such men as Dr. Chaney, superintendent of schools, and Dr. Harmon G. Huffman, the oculist, were among the interested listeners to his discourse Wednesday evening. KORESH certainly presented an able address; he showed intimate knowledge of the Bible; and his arguments appear to be based on scientific reasoning.

DR. TEED seems to be a profound scientist, an astrologist, an alchemist, a practical socialist, a celibate, a believer of reincarnation of the soul, and a few other things which most of mankind are not. In the course of his lecture he modestly refrained from claiming to be divine; but upon being questioned afterward admitted that he had stored up in his capacious brain the mentalities of Christ, all the Old and New Testament prophets, and a few other people besides.

DR. TEED claims he first became

KORESH (which word is simply the Hebrew form of his real first name, Cyrus, meaning the sun) upon being the recipient of an "illumination" in 1870. The Doctor surely was illumined. He states that as a result of this wonderful occurrence he was endowed with a memory extending back over thousands of years—that is, he first woke up to the fact that his soul had dwelt in many other earthly bodies before. Naturally, he collected a wide stock of general information in all that time.

The Koreshan belief is a comforting one. We'll all become happy immortals in the course of time. KORESH told his listeners Wednesday evening how to obtain immortality. Absolute separation of the sexes is the first step. Celibacy must be practiced, and all sex love must be abolished. The Doctor admits that this is difficult to attain and presents the only way. \* \*

Down at Estero, Fla., the Koreshan Colony is planted, and other Koreshans are scattered here and there over the earth. They maintain that KORESH is carrying on a great educational work. Socialism is really practiced at Estero. The Koreshans there form a communistic organization. Everything is turned into the common treasury. \* \*

The peculiar beliefs of the Koreshans extend to the physical world. They say we are living on the inside of a hollow globe, and instead of boring through the earth to China, we would run into nothingness if we dug far enough. The physical universe, according to the sect, is enclosed in this cell, with the sun a central point. This belief is called Cellular Cosmogony, and the Doctor presents a line of scientific reasoning to support his theory.

To outline everything that the Koreshans believe, or even everything that KORESH said or implied Wednesday evening, would necessitate a thorough overhauling of the entire category of human knowledge and turning everything that the world generally believes, upside down. \* \*—*Youngstown (Ohio) Daily Vindicator*.

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"What is your diagnosis?" asked the older

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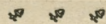
physician of his young confrere, who is earnest but inexperienced, and who has been called in consultation.

"Well," says the younger medico, "there doesn't seem to be much the matter. The patient has a slight fever and some little tightness of the chest. I should say there was nothing more than a cold bothering him."

"My boy," said the older man, kindly, "you have gone about it wrong. Note these symptoms: A white marble stairway in the entrance hall, gold furniture in the parlor, cut-glass and silver galore in the dining-room, two automobiles in the side yard, a solid mahogany—"

"But what has that to do with the sickness of Mr. Gumpurse?"

"It has lots to do with it. The man has congestion of the bank account, and the proper move for us to make is to relieve that as much as possible."—*The Hesperian*.



#### A PROBLEM IN ASTRONOMY.

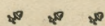
A traveler on an electric car had a seat next an old Negro couple, whose earnest voices attracted his attention. "I tell yo', Sam, dat's one ob yo' mod'n notions," said the old "mammy."

"And I say again just like I done say'd befo'," replied Sam, "dat I seen it in de newspaper."

"Yo' mean foh't' tell me dat you seen in de paper how folks was a-livin' on de moon?"

"Yas'm, dese yere wise folks say people am a-livin' on de moon. An' what's mo', dey say de moon is crowded wif 'em."

The old lady's eyes gleamed suddenly in triumph. "Den ef dat's de case, Sam, whah do all dem people go when de moon dwindle down to a little streak?"—*Selected*.



#### IMAGINARY THINGS IN ASTRONOMY.

"Now, boys, what is the axis of the earth?"

"The axis of the earth," said Johnny, "is an imaginary line which passes from one pole to another, and on it the earth revolves."

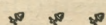
"Very good, Johnny," said the teacher.

"Could you hang clothes on that line?"

"Yes, sir."

"Oh, indeed; and what sort of clothes, may I ask?"

"Imaginary clothes, sir."—*London Daily News*.

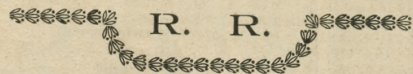


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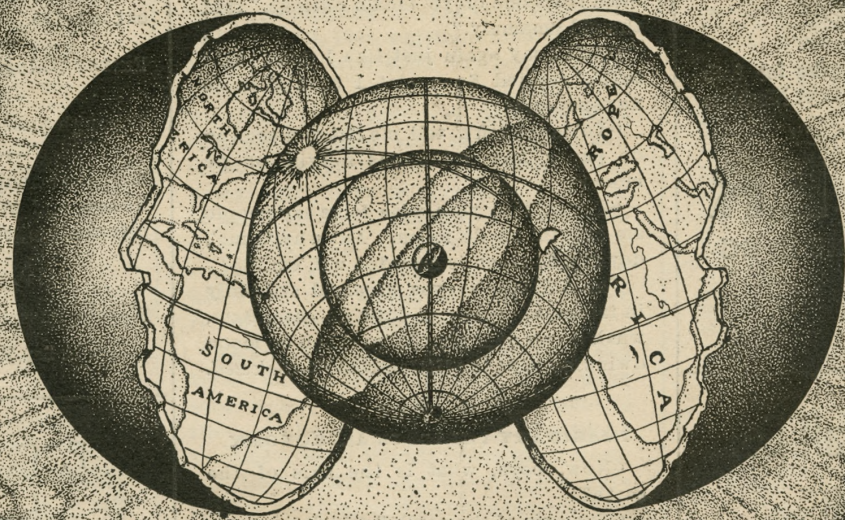
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